

797 have affected the content of their Christian beliefs and their utilization of Christian institutions, there is now little religious activity that can be called pagan.

The Nyasaland Counties

695 The Fort Jameson Ngoni maintain strong connexion with the two counties under Ngoni chiefs in the Fort Manning division of Lilongwe District, Nyasaland. When the border was drawn between North-Eastern Rhodesia and Nyasaland, about a quarter of Mpezeni's tribal area fell within Nyasaland. The two countries have been administered separately, so that the ties that have persisted have done so despite the formal division of the area and are in the main derived from sentiments related to pre-conquest times. These ties are seen in operation in the attendance of the Nyasaland chiefs at Mpezeni's village on various formal occasions, as at the ceremony ending the mourning for Mpezeni II and beginning the reign of Mpezeni III. In 1930 a delegation from the Nyasaland chiefs visited Mpezeni, and in 1932 Mpezeni took a party across into Nyasaland to visit the two chiefs, apparently with the idea of discussing the possibility of moving his capital into Nyasaland¹ where there was more land available than there was for him in Northern Rhodesia. From time to time Mpezeni has called on the Nyasaland chiefs to send him maize when his own supplies have run low, and these requests have been met. The Nyasaland Administration has also tried to keep alive the connexion with Mpezeni. In the past the Magistrate at Fort Manning brought the Nyasaland chiefs into Fort Jameson to meet Mpezeni there on such occasions as the King's Birthday, while in 1932 when there was a dispute between the two chiefs as to which was the senior, the District Officer informed them that the question did not arise as they were both only lieutenants of Mpezeni. On the other hand, the Nyasaland Administration has intervened to prevent tribal levies for the benefit of Mpezeni.

[361] There are also relationships across the border that arise principally from the mere territorial contiguity of the two areas. The border, which is the Luangwa-Nyasa watershed, is not easy to follow and there has sometimes been doubt as to where it runs. The villages stretch without interruption across the watershed and there is much coming and going from one village to another. Some villages have moved from one country to the other and many people have relatives [797] on both sides of the border. The Catholic Missions were for a long

¹ Mpezeni I had the same idea. Cf. *British Central Africa Gazette*, 1 August 1897, p. 2.

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WIDER CONTACTS

237

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time controlled from a mission station just inside Nyasaland, so that many people crossed to attend religious services and receive instruction. From Mpezeni's own county it is easier to get to the hospital at Fort Manning than to the one at Fort Jameson, so that people wanting European medicine tend to go to Nyasaland for treatment rather than to Fort Jameson. Nyasalanders are for their part attracted into Northern Rhodesia by the market for foodstuffs among the urban population, White and Black, of Fort Jameson and by the greater variety of goods on sale there.

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Other Ngoni Groups

The Fort Jameson Ngoni are conscious of their links with the other groups of Ngoni scattered over Central Africa, and of their similarity with the Ndebele and the Swazi and Zulu. The Paramount Chief is sometimes praised by the recital in the Ngoni language of the past exploits of the Ngoni, how they crossed the Zambezi, and how they conquered one tribe after another. On one occasion I heard someone who cannot speak Ngoni praise the Paramount by repeating, in Ndebele, which is similar to Ngoni, a praise of Mzilikazi¹ which he had learnt by rote. This oration was accepted without comment by the Paramount. Lancaster has recorded a legend that Lobengula² fled to Mpezeni after the second Matebele War, and that he died in the country.³ Some years after his installation Mpezeni II was visited by a delegation from Mombera, chief of the Ngoni of Northern Nyasaland, which, it is said, came to ratify Mpezeni's position as Chief of the Fort Jameson section of the Ngoni. An important headman in Mpezeni's county, who bears the same name as Chief Chiwere of the Ngoni of Dowa District, still claims from time to time that because his namesake and alleged relative is a chief, he too ought to be a chief.

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Nsenga and Yao

The Ngoni are on more friendly terms with the Nsenga of Petauke District than with the other matrilineal tribes of the region. Some of the kinship ties that were formed as a result of intermarriage between the two tribes in the 1870's can still be traced, and their languages are similar. Mpezeni III went in 1944 with his first lieutenant and twenty-five followers to visit the Nsenga Chief Manjawanthu, and he is expected to return the invitation.

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¹ The first Ndebele king.² Son of Mzilikazi, defeated by the Whites.³ Lancaster, p. 83. Cf. *British Central Africa Gazette*, 15 May 1896, p. 2, and Ponselt, *Upungula the Scattered*, pp. 112-24.